1: Holmberg--62-63 (1941-42) 1950 Siriono
116, 167, 181, 177, 721

"Contrary to popular misconception the Siriono are not a warlike people. In this respect such writers as Nordenskiöld (1911, vol. 57, pp. 16-17) have created a distorted picture of them. Warfare between bands simply does not exist, and where the Siriono have come in contact with other peoples, Indian or white, it is they who have been raided and rarely they who have done the raiding. In fact, the entire history of the Siriono, from what little we know about it, seems to reflect a strategy of retreat rather than one of attack. Whenever [63] they have come in contact with other groups, they have been forced to retire deeper and deeper into the impenetrable jungle in order to escape defeat, and in retiring from previously occupied lands they seem to have made few firm stands in defense of their territory."

1: Holmberg--63 [2] (1941-42) 1950 Siriono
116, 181, 721, 174

"The best evidence we have for the relatively unwarlike character of the Siriono comes from the culture itself. Here are not found the organization, the numbers, or the weapons with which to wage war, aggressive or defensive. Moreover, war does not seem to be glorified in any way by the culture. The child is not educated in the art of war, nor is there a warrior class among the adults. Furthermore, the care with which the Siriono avoid contacts with other peoples and the fear with which they regard their more warlike neighbors bear witness to the punishment they have suffered as a group in the past."

1: Holmberg--63 [3] (1941-42) 1950 Siriono
116, 177, 186, 721, 797

"Attention should be called, however, to the fact that on occasions the Siriono have retaliated for outbreaks against them by others. While they seem rarely, if ever, to have responded to the attacks made upon them from the south by the so-called Yanaiguas, and from the north by the Bauré, for the purpose of killing their men and capturing their women and children, they have sporadically killed whites and missionized Guarayos Indians (with bows and arrows), both in retaliation for killings and for the purpose of securing iron tools and food. The warlike reputation of the Siriono, in fact, seems to have grown up as a result of these few isolated and unorganized raids, which reached their peak during the last rubber boom (in the 1920's) when there was a large influx of rubber tappers into some of the areas occupied by them. The siringueros, whenever possible, ruthlessly murdered the Indians, who in turn occasionally retaliated by waylaying a rubber worker and dispatching him for his machetes and axes. But when the rubber boom ended in 1928, by which time the Siriono were probably in possession of an adequate supply of tools, most of the whites left the area and the raids stopped. Shortly thereafter peaceful contact was established by a few of the whites who remained in the region. Today the Siriono who wander in the vicinity of the Franciscan missions of Guarayos occasionally steal maize and manioc from the gardens adjoining them, but people are seldom killed as a result of these forays. Generally speaking, when the Guarayos have contacts with the Siriono, relations are cordial."

1: Holmberg--63 [4] (1941-42) 1950 Siriono
116, 177, 186, 721

"The enemies which the Siriono most fear today are the so-called Yanaiguas, who harass them in the south, and a small group of what are probably wild Bauré, who sometimes attack them in the north. Almost nothing is known of these two groups of Indians, except that they are unfriendly and warlike. Both tribes are equated by the Siriono under one term, kurúkwa, a kind of monster, and are carefully avoided by them whenever possible."